

THE PACIFIC Commercial Advertiser

WALTER G. SMITH, EDITOR

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DECORATION DAY.

This is a day, not for mourning but for rejoicing, and it will conspicuously mark the patriotism of Honolulu. The earthly lives of the dead soldiers and sailors of the Civil War and of the war with Spain, have passed into the life of the nation, for whom they made the last sacrifice possible to the citizen. The surviving veterans of the Civil War will join in an apotheosis which includes themselves. The existing generation, who are the inheritors of that unequalled glory which surrounded the flag, when the indestructibility of the American Union was assured, will demonstrate their capacity to comprehend their most sacred possessions. The complete fraternization of the people will be again attested, and the Blue and the Grey will mingle in patriotic harmony. The rising greatness of the Republic, advancing with giant strides on its mission of peace and prosperity and uplifting its splendid message before the wistful eyes of humanity, will be realized at home and admitted abroad. The garlanded tombs will blend their exquisite colors with the Stars and Stripes and the air will be filled with an aroma that corresponds to the imperishable fragrance of memory and appreciation.

HAWAIIAN CIVILIZATION.

A collaborated article, by Lito Lopez and Thomas T. Patterson, originally published in the Springfield Republican and re-printed in the Advertiser of Tuesday last, is a notable specimen of fine writing, and is strongly impressed with disingenuous sarcasm that is sometimes attractive to superficial readers.

"Broad is the road nor difficult to find That to the house of Satire leads mankind."

It is not improbable that this article has been syndicated, in order to combine the diffusion of falsehood with a liberal compensation for the literary twins of whom the Filipino doubtless furnished the ideas and the American the phraseology. The joint composition is a succession of gross libels upon modern civilization, especially as manifested in the Hawaiian Islands. It is filled with perversions or exaggerations of truth, with false inferences, with inconsistent and mutually destructive statements, with manufactured assumptions and with unsound reasoning. In all that has been published about Hawaii, in more than 160 volumes, besides the daily and weekly press, it would be impossible to find a parallel for its injustice and its malice.

As an introduction to its culminating description of the "beasts of prey" and the "vampires," to whom it directly attributes the declination of the native Hawaiians, it undertakes to apply what it ironically terms "the blessings of civilization" to "nature peoples," with whom, in contrast with each other, the Filipinos and the Hawaiians are classified. It refers, correctly enough, to the consolidation of the islands under Kamehameha I, and then commits the unpardonable error of claiming that, whereas the Filipinos voluntarily accepted Christianity, the new religion was thrust upon the Hawaiians by one of its Kings. The fact is that idolatry was abolished in Hawaii in 1819, as the result of progressive movements in that direction, through the influence and virtually the action, not of Liholiho, the reigning monarch, but of Kaahumanu, the prime minister and subsequent regent, a woman of great force of character, who, before her death, energetically devoted herself to the diffusion of Christian education among the people. The shout of 1819, when the idols were destroyed, "The tabus are at end and the gods are a lie," became an accepted fact in 1824 when the heroic Kapiolani, at the crater of Kilauea, successfully dared the goddess Pele in the name of Jehovah.

There were no missionaries in Hawaii, when idolatry was overthrown. The first arrived the next year, and, in combination with the best Hawaiian natives, the efforts of these noble and devoted people, whose ranks were augmented from time to time, within the next seventy-five years, established civil and religious liberty, to a great degree, upon the islands, and developed Christian civilization to an extent, unknown among the Filipinos and scarcely paralleled on the American continent. These missionaries employed no sword, they illustrated no contrasts between theory and practice, they were not the introducers of or apologists for rum, they spread no "unmentionable diseases," they made no appeals to "Krupp and Maxim," but they conquered hostility by gentleness, they surmounted obstacles by patience and by intelligence, they reached the native heart as well as the native mind, and all that is best and most durable in the moral picture Hawaii

now presents to the world, is due to their labors, to their sacrifices and to their endurance.

The so-called "missionary" and "anti-missionary" factions, the existence of which in Hawaii is more assumed than real, is the product of transitory business and political conditions, and is wholly unconnected, even by misleading names, with the civilization and evangelization of the Hawaiian people. The permanent and successful work of the missionaries, both Protestant and Catholic, is spread all over the islands. If there are twenty-six or twenty-seven churches in Honolulu, the services of which are attended by thousands of decently attired and well-behaved men and women, this fact is to be credited to the missionaries. The Asylum for the Insane, the Honolulu Home for Incurables, the Kapiolani Home, the Kapiolani Maternity Home, the Lunallilo Home, the Queen's Hospital, and other kindred institutions, which minister to the necessities and the comforts and assuage the miseries of life, are the outgrowth of the same beneficent influence. The public schools and numerous private institutions of education, more numerous proportionately than in other parts of the United States, had the same origin. The well-ordered homes, to be found in every nook and corner of the territory, originated in Christian training. Even the material development, which, notwithstanding the hard times, has been on the whole beyond ordinary precedent, is a natural consequence of the practical labors of pioneer missionaries. It is a significant fact too that, in Honolulu, liquor saloons are closed on Sundays, and there is no New England village where, upon the day consecrated to Christianity, better order prevails or the evidences of individual and social propriety are more apparent.

The literary twins had better have left the missionaries to Hawaii alone. They betray their own consciousness of misrepresentation, after satirizing the mightiest element in human progress and following the practice of the intolerant historians by identifying the religion of Christ with the struggles of vanishing barbarism, by the admission that "it was the whaler and the early trader, steeped in rum and lust, that brought disease and devastation to the Hawaiians." The effect of this concession is to obliterate the conclusions they had previously expressed and implied. But they more forcibly manifested their inconsistency and their total incapacity for accurate opinions, and antagonize their entire argument, by the institution of a supposed comparison between the millions of Filipinos and the small Hawaiian population, as "nature peoples" and without reference to "the blessings of civilization," which is designed to disparage the latter. Their proposition is that centuries of misrule and temptations to vice failed to degenerate the Filipinos, who increased fourfold in numbers, who remained temperate, among whom licentiousness "never took special root," and who now refuse to work, not from inherent idleness, but from a statesmanlike determination not to feed the "vampires" and "the beasts of prey," sent forth from the United States, whose enterprises threaten to become dominant in the Philippine archipelago. On the other hand they claim that the Hawaiians yielded to every solicitation to vice, that, generations ago, when trading vessels arrived, all the inhabitants of villages fell into "a state of helpless drunkenness," that the liquor habit entailed all the evils with which it is associated, and that, in this way, that, through their own inherent weakness as a "nature people," and not, as otherwise specified in the article under review, from the hypocrisy or narrow-mindedness of the missionaries, their numbers fell from four hundred thousand to thirty thousand.

Thus, by false premises, by non-sequiturs, and through a malicious attack upon American civilization, it is sought to exalt the Filipinos to a height they have never approached, and to lower the natives of these islands to a depth they have never reached. The fact of Hawaiian susceptibility to certain forms of disease is undeniable. The reduction of their numbers is a tendency which their own intelligence and growing morality, not impeded but aided by American institutions and by American example, are in a fair way to arrest. The moderate consumption of liquor, often of most pernicious quality, is a feature of the Anglo-Saxon race, that may have been too successfully introduced into these islands, but which the "missionary" influence, co-operating with the necessities of progress, is gradually but surely diminishing. Educated and travelled Hawaiians are numerous, who at least equal and probably outrank their Filipino compeers, and who are capable of holding their own all over the globe. The mass of the natives, rescued from paganism and voluntarily brought within the range of Christian advancement, possess sensibilities and faculties that render them peculiarly alive to the advantages of American citizenship. Wise government, on the American plan, the "open door" to the best immigrants, the growth of in-

dustries and the habit of individual self-control and aspiration, together with an unsurpassed location and the transfer of commercial supremacy to the Pacific, will speedily render such criticisms as have been commented upon as ridiculous as they are now false and unjust.

It's a pretty dry day when Hilo can't find something to kick about. The latest complaint is by the grand jury, which reports that its meeting place is too conspicuous and witnesses can be seen coming and going. Perhaps Hilo grand jurors think it their business to conceal crime rather than to turn the search light on wrong doing. The secrecy fallacy is being very much overdone in these islands at present.

Judge Little lets a policeman convicted of two charges of embezzlement off with a nominal fine because he thought the prosecution was due to politics. And yet the man was indicted by a grand jury sworn to do its duty by the aforesaid judge and the defendant admitted his guilt. It would appear as if the "political reasons" were not altogether on the side of the prosecution.

It is noteworthy that the states in which Hearst has won are those overwhelmingly Republican. Hawaii of course has no electoral vote. In those states where there is a possibility of democratic success Hearst has invariably lost, while in those in which the democrats were disorganized by repeated Republican victories the Californian has been able to make a showing.

Future attendance upon the St. Louis Exposition is of course not indicated by that of the early days of the show, when it is in an incomplete state and dependent almost entirely upon local patronage. But it is interesting to note that the average daily attendance since the opening day has been in the neighborhood of 20,000, or about the same as for the Chicago world's fair during the corresponding period. More than half the admissions at St. Louis, however, have so far been free, while for the same time at Chicago the free entries constituted about forty per cent of the total. This is not promising for the fulfillment of the conditions which are to prevent the United States government from taking possession of the show for the collection of the \$4,600,000 lent to it from the national treasury. To keep in a state of solvency the exposition must average 170,000 paid admissions daily.—Springfield Republican, May 13.

Booker Washington, in lecturing to his colored people, tells them this story: "Once upon a time there was an old colored man who was having great success catching crabs. He had a tremendous box more than half full when a passer-by warned him that the biggest and best crabs were crawling out and would escape. The old man replied: 'Thankee, sir, much obliged, but I ain't goin' to lose no crabs.' I see a crabologist, I is, and I knows all 'bout de crab nature. I don't need to watch 'em, 'tall. When de big crab fight up to de top, and when he fightin' out, de little crabs catch him by de tail and pull him back. He can't git out 'n'ohow.' And then Booker Washington says: 'My friends, I have been informed that there is something of crab nature in human nature, but it must be altogether among white folk and not in our race.'"

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